133 the extreme lower course of the Aichá and part of the Akanán River around
103 the mouth of the Aichá, which is tributary to the Akanán. The third area is the lower valley of the Akanán, east of Auyán-tepúi, between Akanamuintá and the confluence of the Akanán with the Karao, and the fourth is formed by sabanas bordering the Karao near this confluence, northeast of Auyán-tepúi.

131 As the name implies, Kamarata ("the place Kamara") is traditionally
361 the home of the Kamarakotos ("the people of Kamara"). At present Uruyén,
[103] which is approximately in the middle of Kamarata, is the most western inhabited place in that valley. The upper, western end of the valley, at least
● [166] as suitable for habitation, is now completely uninhabited. The Indians say that it was densely inhabited until recently and this is obviously true since
[76] abandoned farm patches can be seen there and traces of houses.[97] Many of the people are said to have died from fever or spirit-possession and the rest moved away. Now there are only four inhabited places considered as in Kamarata (one of which, Aleuiba, alewi:ba, is outside the valley proper), and the center of population is in the lower Akanán valley, where approximately half of this "central group" of Kamarakotos live.

131 The inhabited area and the tribe itself are well-defined to the north and
137 to the east. No Kamarakotos live north of the Karao valley where there begins an enormous stretch of forest virtually unbroken by sabanas and therefore uninhabitable to these Indians. To the east no one lives more than half a day's travel east of the Akanán, where another lesser stretch of forest separates this region from the northern part of the Gran Sabana.

101 To the west and southwest, however, the boundaries of the tribe are ex-
619 tremely vague. Kamarata is here well-defined by mountains and forests, but
[131] at no great distance beyond these in the valleys of the Caroni and its tributaries
[139] there are sabanas which are inhabited by Indians indistinguishable from the Kamarakotos. The Indians themselves do not know how many of these people there are and are quite undecided as to whether they should be called Kamarakotos or not. Unlike what may be called the central group, in the Aichá, Akanán and Karao valleys, these Indians are not in constant touch with each other or with the nuclear group, and the authority over them claimed by the cacique is purely nominal as he does not really know who most of them are or
[184] where they live. In general they are thus more isolated and are less affected by the so-called civilizing influences centering within the nuclear group. They do frequently visit Kamarata to trade, visit, dance, and drink and are treated not quite as members of the family but still not as foreigners or outsiders. Their speech does not differ perceptibly from that of the central group. Some of them call themselves Kamarakotos, but generally they are called Arekunas by the central Kamarakotos. Except for the more attenuated influence on them of the recent expeditions, their culture is identical with that of the central
114 group. I have seen enough of them to verify these statements, but the present
101

97 [see footnote on p. 318, category 116 - Analyst]

Type of building	Material: Roof	Material: Walls	Use
F. Elongate: parapan.	kunwada-yarę.	maripada-yarę.	Dwelling, recently abandoned following death of owner.
G. Rectangular shelter: wata-imedapun.	maripada-yarę.	(none)	Work-house for F, now abandoned.

The dimensions of F and G, which are typical, are shown in the plans (Figs. 2, 6A)[1] and those of the other buildings more approximately in the map (Fig. 11).[2] No attempt has been made to orient the buildings in any particular way. The orientation seems to depend on slight accidents of the ground and, more particularly, on placing the ends of buildings, where their doors are, more or less in the direction from which they are usually approached. The prevailing winds do not seem to have influenced orientation.

In house A lives the head of the place (toʾ-esaʾ), Reyes, with his wife, their three children, and two adopted children (orphaned nephew and niece). B is the work-house of this family. Reyes plans to convert it into a "calabozo" and it has more wall uprights than is normal for an open work-house. C was formerly a dwelling, the builder of which has emigrated, so that it is now falling into ruins but is still used occasionally as a work-house and guest-room. D was built by Juan José who moved to Oruá and then to Aleuiba, south of Uruyén. Since his departure it has been occupied by a member of Reyes' family group, Claudio, with his wife, who is Reyes' sister, and their four children.

E is a "calabozo," the use of which has been explained.

F and G, respectively the dwelling and work-house of a family group, have been recently abandoned because the head of this group died there. If a house is abandoned by a living headman, as C and D were, they may be occupied by any one who wishes to do so, and even if that headman subsequently dies the building does not become uninhabitable. The death in a house of a subsidiary member of the family does not cause its abandonment. But if the headman of a family dies, the house that he occupied when he died is immediately abandoned and is never occupied again, even temporarily. In this case the former head is actually buried in the house, but this is not always done and burial elsewhere does not make the house habitable. Such abandoned houses are frequently burned down, but there is no obligation to do so and the burning is apparently done merely for sport or as an accidental result of grass fires.

[1] [see pp. 115 and 822, Category 116 – Analyst]
[2] [see p. 122e Category 116 – Analyst]

197 95. The similarity is perhaps somewhat exaggerated by the fact that
648 our detailed knowledge of Taurepán is from Koch-Grünberg whose Taurepán is that of extreme southern, marginal members of the tribe, where they are in intimate contact and even mixed with Makuchis.

131 96. The fact that previous maps include too large an area in Kamarata
114 has been mentioned on an earlier page. Cardona's map (1938) shows "Camarata" as if it were a village or house and locates it outside of what is really Kamarata.

114 97. Several careful observers, speaking of places inhabited by other
161 Carib tribes, have drawn attention to the fallacy of other less careful travelers
166 who have assumed that the existence of abandoned houses is, in itself, an indication of declining population. This correction is, of course, valid since houses are frequently abandoned for reasons that have no relation to racial decline. At Uruyén, for instance, there are two abandoned buildings still standing and there are traces of several others, but there is no evidence that the population of this place (adding in the new places occupied by people who once lived here) has recently declined. But in the case of the upper Kamarata valley there is a whole area of considerable extent which was formerly well occupied and is now wholly deserted. The inhabitants might simply have moved away and doubtless some of them did, but given the desirability of the site it is unlikely that all would do so without special reason and we have the Indians' evidence that most of them died and the rest left on that account.

114 98. These statements show how misleading (even though not absolutely
101 incorrect) was Koch-Grünberg's conclusion, based on hearsay evidence, that the Kamarakotos are the Arekumas of the Caroní. The statement by Kieckers (see Linguistic References), the authority for which I do not know, that the Kamarakoto dialect dominates especially on the Paragua is entirely incorrect. In
103 passing it may be added that the generally accepted spelling "Paragua" for the name of this river is an example of false assimilation or poor colloquial phonetics. It has nothing to do with the Spanish word "agua" but comes from the Carib paraba, parava, or parawa.

551 99. The Lorenzos and the Jose Rangels are different men of the same name.

125 100. This way of estimating the population from the number counted by
162 the Indians as men is based on knowledge of the exact numbers of men, women, and children in many families and must be reasonably accurate. At Uruyén, for instance, a typical inhabited place, there are 13 residents of whom 4 are counted as men.